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## The Weekly Gleaner.

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### Stimulants—Absinthe, Tobacco.

It has been observed by professor Jhonstone in his "Chemistry of Common Life," that every race above the condition of brutes use stimulants in some form; Alcoholic beverages in the form of wines, beer, and malt liquors; coffee and tea, and opium mixtures are in common use. Some of these stimulants are harmless, and some are even beneficial, when taken in moderation; but all of them are dangerous when taken in excess. It would be well for poor human nature if the most mild and safe stimulants only were taken; but although dreadful consequences are known to result from an immoderate participation in arden, spirits and opiates, yet there are thousands, and many of these are well educated and highly intellectual persons, who recklessly indulge in their use. The historian, Alison, has stated that drunkenness is the vice of cold climates, and in this opinion he may be correct, but warm climates have their vices also from the immoderate use of stimulants all of which are injurious. The Chinese indulges in his opium and his "waking dreams" become luxuriant with fantastic scenery and incidents. The Hindoo takes his Indian hemp extract, and at once the chirp of a cricket sounds like the crack of a rifle cannon; the falling of a stream of water appears like a shower of rainbows; minutes seem like years, and the whole senses become fearfully and distortedly active. A new stimulant has been recently coming into pernicious prevalence among the artists and literary men of France. This is a absinthe, the bitter principal of wormwood, which is soluble in alcoholic liquors, and is said to be very fascinating in its influence upon those engaged in exhausting mental pursuits. Like opium it imparts a temporary stimulus to the brain, but its after effects are of a very prostrating nature. Several distinguished men in France are said to have fallen victims to its use, and the highest medical authorities in that country have denounced it and yet its consumption is rapidly on the increase. We hope it may never come into use as a stimulant among our people. It has been asserted by some writers that the sensations and instincts are guides that should be followed. Without qualification this is dangerous teaching. As regards stimulants, the sensations are frequently of the most delusive character. Science in its very highest sense teaches us that the craving of the appetite for stimulants in human beings should in general be resisted, not followed. Reason should control the sensations by guiding the will to resist the craving of the appetite for many things. The practice of opium eating is becoming more prevalent in America; but as science and experience teach us that the use of this drug is a dangerous vice, and craving for such a stimulant

should be resisted. We hope that indulgence in the new French drug, absinthe, will not be added to the growing and dangerous evil of opium eating. Those who are forewarned against it, are armed to resist it. Its use for a short period is very fascinating, but he who persists in it ultimately becomes a drifter and a mental paralytic.—*Ex.*

**How to Reform.**—You must spend your whole life picking off your old dried leaves and dead branches, but in the centre springs of our soul we are not subdued to God our work.

I have seen a gardener at work upon a tree which had a worm gnawing into it at the point where the root and the trunk united. The earth hid the worm, and so when the leaves withered, the owner went and picked them off, and washed the tree with the various things he had heard recommended for diseased trees.

When the branches began to perish he hewed them off, and he worked and worked all summer at that tree, but it died. Now had the gardener called for a spade, and removed the earth about the roots, and killed that worm, he might have given himself no farther trouble about the withered leaves, or the dying branches. There would have been no more of them.—*Beecher.*

### The man of little Faith.

"In my opinion," says Davy, (Salmonia) "profound minds are the most likely to think lightly of the resources of human reason, and it is the pert superficial thinker. The deep philosopher sees chains of cause and effects so wonderfully and strangely linked together, that he is usually the last person to decide upon the impossibility of any two series of events being independent of each other; and science, so many natural miracles, as it were, have been brought to light, such as the fall of stones from meteors in the atmosphere, the disarming a thundercloud by a metallic point, the production of fire from ice by a metal white as silver, and the referring certain laws of motion of the sea to the moon—hat the physical inquirer is seldom disposed to assert confidently on any abstruse subject belonging to the order of natural things, and still less so on those relating to the more mysterious relations of moral events and intellectual natures."

To one married but not mated words of endearment are but the rattling of the chain by which the victim is bound.

Words are but little bubbles thrown up to express what lies below, forever inexpressible.

**Surly We Do.**—We are all writing books—histories of our own lives, and we can omit nothing, soften nothing. Only the naked truth can be marked upon those pages.

### The Betrothal.

[Continued.]

[From the Separim.]

The two personages, the fool and the glutton, played in olden times an important part among the Jews (the fool also at noblemen's houses and at courts): they never were absent from festivities. Well acquainted with the circumstances of every family, these sycophants were treated with great consideration by the young of both sexes: partly from fear, and partly to avoid their witty chastisements at banquet, and partly to gain their favor by liberality, that these men might recommend them, for they were always consulted when engagements were to be entered into. Even in more recent times these jesters were feared by the young maidens, and to this day it is a proverb with mothers, "By fools, menials, and beggar's children are married." So far for secondary personages at the betrothal of R. Salum; we now come to the principals.

Do you see in this last, the smallest apartment, a female figure, richly decorated, seated on a low sofa? Look at her—if her modest look allows you a full view of her face. Would not you take her for a fairy, or at least for an oriental princess? You may look, but don't approach her, you would scare her. She is a true daughter of Israel; of Israel that has not yet learned to imitate the ways of the Gentiles. You know the purity of a "Woman of Israel" what it meant? Behold on her lovely face, sits enthroned a graceful bashfulness, the highest glory of woman: from her large hazel eye beaming forth the fire of vivacity chastened by female modesty. I will not describe her any more, lest you think me sentimental. But I must remark to you the velvet robe in its full dimensions it properly reaches to her ankles, and encircles closely her neck; her wrists are ornamented, but her arms covered, nevertheless. That figure is Dinah, the daughter of R. Salum.

But who is that thin, pale, awkward looking young man, engaged in conversation with the Da-yan?—who is the young man who looks more like one that belongs to the departed than to the living? Who is that young man in the old-fashioned, ill-fitting suit and studious countenance? Why, this indifferent unwordly looking young man is no other but the bridegroom that is to be, of the elegant maiden whom we showed you in the other room. This simple looking man is to be betrothed this evening to R. Salum's daughter. You must make all allowance for him; he is a *Bachur* [student of the Talmud.]

It was with a joyful shout that the company had received the honored host; yet, this noise soon changed into a soft whisper when the company perceived the presence of the noble stranger. There were



some who directed inquisitive questions to their neighbor; others cast stolen looks, others shrugged their shoulders, as if not knowing what to say; for in those days it was not customary for Gentiles to visit Jewish festivities. The company formed little groups in the different apartments; they all burned with curiosity to know who the stranger was, and the cheerful ease that existed before the arrival of R. Salum was now changed into a forced stiff formality. The polite stranger perceived the change, and desirous to restore the happy tone, said, with a smile:

"Do not let me interrupt you, good people; I have come among you to spend a happy evening with you."

"Indeed, friends," resumed R. Salum, "you must not be timid; this gentleman is a good, noble-hearted man, who will help us well; you need not be embarrassed on his account. He has saved me and my family from great trouble."

R. S. briefly told them what had happened. The assembly listened with attention; joy and terror appeared in every countenance. "And, know ye," continued R. Salum, "the generous-hearted man whom I now introduce to you is Dr. Leon, body physician to our governor, the pious and just Archbishop, Peter of Mayaura."

Scarcely had R. S. pronounced these words, when everybody touched his hat, bowing respectfully before the unexpected guest.

"What festival are you celebrating to night?" asked the doctor.

"The affiancing of my daughter Dinah," joyfully replied R. Salum. "Come, sir, and allow me to introduce you to my daughter, that she also may return her thanks to you for my rescue," added he, in taking the doctor into the room, where Dinah and some women were.

A heavy cloud seemed to gather over the lofty forehead of the doctor; it seemed as if the words of the father unpleasantly affected him. He accepted the invitation, and stepped, but not without embarrassment, before the beautiful maiden.

"Daughter," said R. Salum, "this noble man has, about an hour ago, rescued me from the greatest danger; but for him, and I would have now been in prison, and you all would have wrung your hands over your heads in despair. Therefore, thank him as becometh you; you understand it better, gracefully to join word to word; also does the voice of a young maiden sound more charmingly than that of a simple old man. Is it not so, dear sir? Now, child, it is left to you to wait on our respected guest, and to appreciate his chivalrous virtue." The talkative father turned to the future bridegroom, who stood there quite embarrassed, and said:

"Come, we have yet many a word to speak together, also some important papers to sign." Upon which he repaired with his future son-in-law to another room, leaving the physician and the graceful Dinah behind alone.

The black eye of the maiden was for a long time fixed upon the graceful manly figure before her; wonder and inward pleasure were visible on the lovely face of the charming, charmed girl; higher colored the round cheek, and the graceful lips smiled winningly at the stranger. She thought she had known, or at least seen the man before; still she did not

hazard to speak out her supposition. There was a pause. Leon broke silence first: "Charming maiden," said he, "I think my presence is not quite agreeable to you. I should deeply regret it, if I have but for one moment marred your joy."

"Pardon, sir, my unmannerly bearing," said she; "remember that even joy causes our feeble hearts to tremble, when such overtakes us unexpectedly. I learn that my beloved father's life was in danger, and that he was saved; his protector is now standing before me; are these not motives enough to embarrass a feeble girl for a few moments?"

"Ah," interrupted Leon, "your father overrates the small favor, that is scarcely worth mentioning."

"Indeed, sir, for your high mind the deed to have saved the life of a poor Jew may be of small account; you do not think such trifles worthy even of thanks, and proudly reject the gratitude of so poor a protegee as a Jewish girl. Gracious sir, believe me, we also have hearts and feeling; we also spurn ingratitude; we also love to requite the good shown us; but the proud, though noble, Christian spurns the gratitude of the poor Jew; he undervalues the merit of having saved the life of an unbeliever, and disdains to be thanked for it."

"Charming maiden, if you pass this sweeping sentence intentionally over all, you do wrong: there are men among Christians who know how to value a man not for what he believes, but for what he does."

"Pardon, sir, if I uttered words that may, perchance, displease you; it was because the event that happened to my father to night calls to my mind a past occurrence which happened to myself. I, also, received, about two years ago, chivalrous assistance from a lordly gentleman for which I owe thanks to this day."

"A noble chevalier requires no other acknowledgment but his own conscience," replied Leon. "It is reward enough to be chosen to the service of so graceful a child. I, charming maiden, would feel happy to be able to serve you; one friendly look from your heavenly eyes, one smile from your shining countenance could forever make me your slave."

"Sir, do not mock a poor maid. Of what worth can the beauty of a poor Jewess be to you? A daughter of Israel is like a flower in a hot-house; she remains unseen by the world, nor is she admired; does blossom but for the indifferent owner, who oftentimes discerneth it not."

"Sad, indeed; still, I hope that this is not your case; your father appears to me to be a tender feeling man."

"Ah, my dear father, the most noble man, is such indeed. But the deep-rooted notions of our people keep also his mind in bonds. With us a father can deal with his daughter at his pleasure; he alone has the power to fix her destiny for life; the man who pleases him must also please his daughter!"

"It is a hard fate. If you were sold in this manner, I would pity your fate."

"Not so, dear sir, the Hebrew maiden is not so unhappy as you may deem; all depends on use. Indeed, for your girl's such restraint would be galling; for they walk freely in the great garden of God; youths, endowed with beauty and virtue,

seek their hand; youths distinguished as artists, as men of science and of station, pay homage to them, and love, heavenly love, finds rich nourishment in their bosom. But for us, daughters of Judah, where is the object that should waft that heavenly flame into our bosom? We never or rarely see a man approach us in whom the human mind should have reached his higher aim, should have risen to the higher stages of development; valor, science, distinction and station are not the gifts that ornament our youths. The young men of our people are either short sighted, counting, calculating money hunters, silver-scarping merchants, who have time to love only on the Sabbath day; or they are surly, scrutinising, staunch Talmudists, who are strangers to the world and its charms, and such then are yoked together with us as husbands, or rather as supporters."

[To be continued.]

#### Do not Sow Tares.

Juval says: "The greatest reverence is due to a boy." Plutarch relates of Cato the censor, that, when his youthful son was present, he was as careful of his words as though he was conversing with the Vestal Virgins, whose lives were devoted to perfect purity. Juval adds that nothing unseemly, either in words or appearance, should ever touch the thresholds within which a boy dwells. These sayings commend themselves to every one, and they scarcely need illustration or argument to enforce them.

When we consider the comparative purity of a child's mind, his truthfulness, and his ignorance of evil, we feel that there is a sacredness about it which may well command our reverence: and there are few who do not feel under some restraint in a child's presence. We do not indulge in quite the same freedom of speech, nor allow ourselves quite the same license of action, when we know that a child is observing us. But there are few who are careful enough, few who give the subject sufficient consideration. We do not keep its importance enough before us, nor weigh as we ought the effect which our words and actions have on the young. Children do not retain their purity as they advance in years. Little by little they become contaminated, as we allow them to be exposed to the touch of evil; and some parents have to mourn through all their latter years that they were so careless of their children's youth. When we have on white garments we are obliged to use great care to keep them from being soiled. So much care, and far more, should we have of children, for the purity of their minds is soiled with a breath, and we cannot, when we would, wash them and make them clean.

We are all prone to evil, children as well as those of riper age, and in addition to this, children are creatures of imitation, and if they become acquainted with vice, they will be almost sure to fall into it. What we do one day we see reproduced in our children the next. They grow up with our characters, modified by external influences we have permitted them to feel; and from their tendency to evil, they will have our follies rather than our wisdom, our weaknesses rather than our strength, our vices rather than our virtues.

Parents must be careful not only to train up their children aright, that is to give them good instruction and to enforce

the robes due to it, but also to set before them nothing that is not worthy of imitation. A parent who desires his child to be virtuous, has always before him the best persuasive to the daily practice of virtue; and how can one who has an interesting family of loved ones growing up around them, fail to feel the importance of circumspection in regard to his own character and conduct?—S. S. Tupper.

#### The German Idiom on American Soil.

Living in the United States, and enjoying the benefits of its institutions, why not as much as possible assimilate ourselves; why speak the German language, which after an absence from Germany, we never speak with its native fluency, and among the words we use we are obliged to mingle many a term for which the German would not answer so well, as for instance "club, steamer," and a number of similar familiar phrases.

It is only in such Societies among whose members there may be supposed some who do not understand the English, and in families under similar circumstances, that the German ought to be spoken: in other cases, the English sounds more indigenous, is by many foreigners spoken more correctly, than their own native language, and does not sound affected, not encourage dabbishness.

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## THE WEEKLY GLEANER.

### GLEANER JOB PRINTING.

All Jobs may, as heretofore, be sent to 183 Clay street (rooms 13, 14 instead of 6, 7) or to the new office on Pine street, between Montgomery and Sansome streets.

### The Calendar for February and March.

#### FEBRUARY.

Sunday, the 10th, } Rosh-hodesh Adar  
Monday, the 11th, }  
Thursday, the 21st, Fast of Esther.  
Sunday, 24th, } Purim.  
Monday, 25th, }

#### MARCH.

Tuesday, the 12th, Rosh-Hodesh-Nisan.  
Tuesday, 26th, } First days of Pesah.  
Wednesday, 27, }

#### PARSHIYOTH.

February 2d, Yithro;  
February 9th, Mispbatim;  
February 16th, Tharumah,  
February 23d, The-teavah.

### "Settle in Some Way."

We have a number of names in our book of subscribers who receive the "Gleaner" since the issue of its first number, without receiving any remittance, whatever, for subscription. We sent lately some bills and, as may be seen in acknowledgment of receipts in our columns, the payments are but scanty.

Will our subscribers try to settle in some way? If not able to pay at all, or at present, a few lines to that effect will satisfy us. If, instead of the whole amount a portion be sent on account, or any other settlement, we shall not object. But let us hear whether the parties exist at all.

Should we within a reasonable term receive no information, we may have to inquire through the columns of the "Gleaner." We shall be glad to assent to any mode of settling, as we, in a publication like the "Gleaner" cannot adopt strict mercantile rules. We wish the paper, as a religious messenger, with all its faults, to be received religiously, and to be treated and treated humanely.

### Returned Proselytes.

In No. 209 of the "Gleaner" we stated the case of a party who, for a time, joined a certain Christian sect, either from temporary conviction or from interest. He after that time abandoned that communion, professed Judaism, evidenced his return by marrying a Jewess, by bringing up his children in the Jewish faith, and by observing Hebrew ceremonies, as far as such are observed by the generality of Hebrews in this country. Whatever his motives were in joining a church, we may be sure of the sincerity of his return to the Synagogue, against the pecuniary interest of the party, and it was just that interest which caused the man to join the sect in question—it was from sheer want, as he told us.

We, living in a crisis, gave our opinion, that we are to use religion as a staff to support the weak, and not as a rod to chastise them; that, as we never heard the least impeachment against the moral character of the man [beyond the step in question, and even that might have been taken from sincere conviction at that time] we thought it an act of charity and pure justice to accept his actual return to the Synagogue, by his joining the religious meetings. We thought these and the other facts stated above, and his presenting himself before a rabbi to express his retraction sufficient, in our times and in this country, and elsewhere also, to extend to him the sympathy and justice due to him, and to treat him as we wish to be treated, had we been guilty of a

similar error.

We did not consult any old books for a new state of affairs; we did not consult the dead to teach us how in a crisis we have to treat the living; the rabbies of old were wise in their generation, so are the rabbies of our days in this generation. We cannot always judge the living by the dead—and if the sectarians feel so morbid at any man who deserts them, let them vent their zeal first against those who *practically* show they have no God, in preference to those who profess to believe in three gods; for that man who believes in three gods has certainly one God, and may have some religion; while he who has none of whom he is *conscious* can have no religion at all. *Practical* atheism is certainly more objectionable and more dangerous than professed trinitarianism. We know that this opinion will give a handle to wicked men, who at every spark of light that appears in our dark horizon abuse it by imposing upon those whom they dupe by selling them smoke for fire, and darkness for light, but we have to practice religion, teach love, and vindicate the cause of truth.

We had no interest in the matter; we received no silver or gold for our decision or our reception; we do not trade in religion—but acted quite abstractedly and disinterestedly; [we do not know the man any further than by having seen him once, when he stated his case]; having no business jealousies to be prejudiced against the man, nor did we allow ourselves to be instigated by vile men for base motives to hurt a neighbor and a man; we plead his cause from the purest motives. Were we to have been guided by the maxims of the former rabbies, they, like the Roman Catholic church, teach that an Israelite cannot cast himself without the pale of the congregation, and also if a returning brother reaches us one hand we have to receive him with both hands; also do these rabbies very wisely comment on (Kohleth) וְעַתָּה לֵכְנוּ וְעַתָּה לֵכְנוּ לְמִשְׁכַּן מִוֶּרָה; לְמִשְׁכַּן מִוֶּרָה כִּנְסוּ וְעַתָּה לֵכְנוּ לְמִשְׁכַּן מִוֶּרָה.

We even would not impose upon the man to present himself before an *Or*; for as the ancient rabbies thought proper to disqualify men for the transgression of mere ceremonial laws, so have the modern rabbis a right to disqualify men for moral laxity—and we cannot judge nor choose, we on our part were satisfied without humiliating the party to go in quest of a California *Or*. We do not count [weigh] one Abraham, though an idolater in his youth, or one Joseph, the hated and betrayed by his brothers, is more than a promiscuous Kahal or an Edab; and as we did not wish to appear assuming (though there is not the least responsibility), we gave our decision publication in the "Gleaner" and invited any learned and pious man—any such, though not an Abraham or a Joseph, to gainsay; and unless the voice of some truly pious and learned rabbi convinces us of error, it would appear invidious and uncharitable not to cover the mantle of love over past errors; it is also a great *חסד* חסד to evince in such matters any other feeling but that of grace, even beyond the letter of the law.

When we invited the opinion, we invited the impartial opinion of some pure minded learned rabbi, of acknowledged worth and learning. If such is not raised against us, and the towns-people of the party in question wish to decide Jewish

questions, not by peas and marbles, not by the ball & box, nor by mere polls instead of heads, which is subversive of all religion, they have to follow Moses, who teaches *אל השפט אשר יהיה בימים ההם*, *אל השפט ולא אל העם*; *אשר יהיה בימים ההם*, *אל השפט ולא אל העם*; *אשר יהיה בימים ההם*, *אל השפט ולא אל העם*.

Any decision to the contrary that shall reach us will be published in the "Gleaner," and if there are men who think proper to act in a case of pure charity as prosecutors, we will furnish them with the copies of the "Gleaner" that they may send them to any pious and learned enlightened rabbi who understands his faith, and these times, who would prefer letting men live by the living word to killing them by dead letters.

### Communication.

DR. JULIUS ECKMAN,  
Ed. of "Gleaner."

Reverend and dear Sir:—I have read with attention your article on *שׁוּבוֹת* and I am impelled by a sense of duty to write to you on the same subject. I must premise by stating that I do not arrogate to myself—an unlearned layman—the right of contesting points of (religious) law with you—a learned man and a Rabbi—but appear before you as a jurymen before a judge, asking for instructions. While I admit your authority on points of law, I claim the right to decide on matters of fact; based on which, I venture to express the opinion I entertain, different though it be from the one propounded by you in your article on *שׁוּבוֹת*.

You firstly state a case by supposing "a Hebrew to have embraced (ostensibly) another religion, say by baptism." How are we to know that his abjuring his religion and embracing another is only *ostensible* and not real, and that he did not do so from convictions of the excellence of the faith into which he had been received? I will for argument's sake suppose, however, that he embraced it ostensibly only, what then? Why in that case he is a grovelling renegade, while his doing so from motives of conviction that the religion he was about to embrace was a better one than that he had left, would entitle him to no more severe condemnation than to be known as a conscientious apostate. He must be either the one or the other. Placed in an unfortunate position truly he is; debarred from entering heaven by the Jewish gate by Abraham, and the other gate by St. Peter or St. —. "In the course of time he marries a Jewess, according to the prescribed formula." Am I to understand you to state that that confers the right of brotherhood on the man? Reverend and dear Sir, I do not belong to the "Solpher and brimstone school" else I would ask whether the Jewess ought to marry a man under such circumstances? But still (I state it with due deference) it would be carrying liberality too far if the mere fact of marrying a Jewess according to the prescribed formula removed the stain, and sin of apostasy. I cannot help digressing here to inquire whether it were proper (in even a "liberal" point of view) for a recognized minister of the synagogue to give *וְעַתָּה לֵכְנוּ* under the circumstances. I suppose, however, that no rabbi of any recognized authority performed the ceremony; in which case no weight ought to be attached to it. If it is contended that *הַשׁוּבוֹת* is accomplished by the acts of the attending synagogue, and his observance of the various ceremonies peculiar to the Jewish religion, however reluctant I would feel to admit him as an Israelite, I would fain do so on the responsibility of your superior authority. You state, however, that supposing it was required that he should do *בְּפָרְסֵי* could not be done for want of a proper tribunal, there being no *עֵדָה*. To this I answer firstly, that I believe there are three, or even ten persons, even in California, who observe religiously the requirements of the synagogue to entitle them to be constituted an *עֵדָה*; and, secondly, if there were no proper tribunal in this State it is no reason that *הַשׁוּבוֹת* should be dispensed with, any more than

THANKS.—Our sincere thanks to Marcus Schiller, of the firm of F. ussie & Co., San Diego, for favoring us with the "Gleaner."

culprit should go there should happen jurisdiction in the crime was committed all the conceit of the an Israelite a way surely cannot refer *אשר יהיה בימים ההם* he is still an Israelite reference to sinner of For instance, I am a Sabbath, eating forbidden I am an Israelite abjure my religion finite mercy forbidden Sabbath day holy because in the new is the holy one. I its always an Israelite once to a sinner on abjures the religion not fully comprehended upon you to explain understand it. Very truly and

[We do not know in the bonds of marriage gives no validity ministers. The fact was added to the ties of the party. As to *בְּפָרְסֵי*, not a desirable, not a to the sentence *וְעַתָּה לֵכְנוּ* states the maximum mistaken, let so As to bringing standing, religious principles and considerations, at all times, for a general religious to give opinion, though the to everybody many principles act.]

The Early History of the Jews is very interesting, especially so on the simplicity of patriarchal government that spread from country, with the bustle, worldliness men no other ground in search collect in itself, and wrestle for a continual race congratulate our consider man as a religious being, profit by the example

THE GERMAN Germans at themselves to among the pleasant fix in from the German them right—Union, nothing They being grievous oppression forging chains

Our readers of Chebra Biku next, as per advertisement

THANKS.—C. kenheim, of S



## EXPEDITIONS TO CALIFORNIA

IN  
THE YEAR 1602.

[Continued.]

There were other expeditions to Lower California and the Western Coast, after the time of Cortez and Cabrillo, but they all proved fruitless until the Count de Monterey, Viceroy of New Spain, by order of the king sent out Sebastian Viscayno. He sailed from Acapulco on the 5th day of May 1602 with two large vessels and a tender, as Captain-general of the voyage, with Toribio Gomez, a consummate seaman, who had served many years in crasing his Majesty's ships, as Admiral; and three bare-footed Carmelites also accompanied him. And that Viscayno might not lack for counsellors, able men were given him to assist him every way.

The ship were further supplied with a suitable number of soldiers and seamen, and well provided with all necessities for a year. This expedition was, therefore, in every respect, a notable one for the age. Its object the king of Spain himself informs us, was to find a port where the ship coming from the Philippine islands to Acapulco, a trade which had then been established some thirty years, might put in and provide themselves with water, wood, masts, and other things of absolute necessity.

Sebastian Viscayno with his fleet struggled up with immense difficulty against the north-west wind. On the 10th of November 1602 he entered San Diego and found on its north-west side a forest of oaks and other trees, of considerable extent, of which I do not know that there are any traces now or even a tradition. In lower California he landed frequently and made an accurate survey of the coast, and to one bay gave the capricious appellation of the Bay of eleven thousand Virgins. Above San Diego he kept further from the shore, noting the most conspicuous landmarks. But he came through the canal of Santa Barbara, which I suppose he so named, and when at anchor under one of the islands, was visited by the king of that country, who came with a fleet of boats and earnestly pressed him to land, offering as a proof of his hospitable intentions to furnish every one of his seamen with ten wives. Finally he anchored in the Bay of Monterey on the 16th of December 1602—this was more than four years before the English landed at Jamestown. The name of Monterey was given to this port in honor of the Viceroy. On the 17th day of December 1602, a church—tent or arbor—was erected under a large oak close to the seaside, and Fathers Andrew de la Assumpcion and Antonio de la Ascension said mass, and so continued to do while the expedition remained there. The first christian worship on these shores was performed by Captain Drake 25 years before. The port of Monterey as it appeared to those weary voyagers, and they were in a miserable plight from the affliction of scurvy, seems to have been very pleasing. It is described in the narrative of Father Andrew, as an excellent harbor, and secure against all winds. "Near the shore are an infinite number of very large pines, straight and smooth, fit for masts and yards, likewise oaks of a prodigious size for building ships. Here likewise are rose trees, white thorns, firs,

willows and poplars; large clear lakes, fine pastures and arable lands," &c., &c. A traveler of this day, perhaps, might not color the picture so highly. Viscayno sent back one of his ships with the news, and with the sick, and with the other, left Monterey on the 3d of January 1603, and it was never visited more for a hundred and sixty-six years. On the 12th having a fair wind we are told that he passed the port of San Francisco, and that losing sight of his other vessel he returned to the port of San Francisco to wait for her.

Did Viscayno enter the Bay of San Francisco? I think it plain that he did not. Yet exceedingly curious and interesting is it to reflect that he was but a little way outside the head, and that the indentation of the coast which opens into the bay of San Francisco was known to him from the report of the pilots of the ships from the Philippines, and by the same name.

Viscayno could reach no farther north than cape Mendocino, in which neighborhood he found himself with only six men able to keep the deck; his other vessel penetrated as far as the 43d degree, and then both returned to Acapulco.

In 1697, the Jesuits with patient art and devoted zeal, accomplished what had defied the energy of Cortez and baffled the efforts of the Spanish monarchy for generations afterwards. They possessed themselves of Lower California, and occupied the greater portion of that peninsula, repulsive as it was, with their missions. In 1742, Anson, the English commodore, cruising off the western coast of Mexico, watched for the Spanish galleon, which still plied an annual trip between Acapulco and Manila. This galleon was half man-of-war, half merchantman, was armed, manned and officered by the king, but sailed on account of various houses of the Jesuits in the Philippines, who owned her tonnage in shares of a certain number of bales each, and enjoyed the monopoly of this trade by royal grant. She exchanged dollars from the Mexican mines for the productions of the East, and we read that at that day the manufacturers of Valencia and Cadiz in Spain, clamored for protection against the silks and cotton cloths of India and China thus imported—by this sluggish craft which crept lazily through the tropics, relied upon rain to replenish the water jars on deck, and was commonly weakened by scurvy and required about six months for the return voyage—into Acapulco, thence transported on mules to Vera Cruz, and thence again after another tedious voyage to Europe. Anson watched in vain; the prudent galleon thought it best to remain under the shelter of the guns of Acapulco, in the presence of so dangerous a neighbor. He sailed away to the west, stopped and refreshed his crew at a romantic island in the middle of the Pacific ocean, went over to Macao and there refitted, and then captured the galleon at last, with a million and a half of dollars on board, as she was going into Manila, after a desperate combat with his ship, the Centurion. He then returned to China, extinguished a great fire in Canton with his crew, sold the galleon in Macao, and got back safe to England with his treasure.

Examining a chart taken from the galleon, we find that the coast of California from a little further north than Punta de

los Reyes, is laid down with remarkable accuracy. We have a great indentation of the coast immediately below Punta de los Reyes, a large land-locked bay with a narrow entrance, immediately off which lie seven little black spots called Les Farallones—in short, a Bay at San Francisco, but without a name. The Farallones, I think, were named by Cabrillo in 1542, two hundred years before Anson's time. Was this our port of San Francisco as we know it, or that which Viscayno entered when he anchored on the 12th of January, 1603, under a point of land called La Punta de los Reyes? The outward track of the galleon lies between 12 and 15 degrees north, and on her return she goes up as high as about 35 degrees, and there being off point Conception, but a long way out to sea, she turns to the South and runs down the coast to Cape St. Lucas, where the Jesuit Fathers kept signal fires burning on the mountains to guide her into port, and expected her return with the fruits and fresh provisions which the exhausted mariners so much needed. Such was the strange precursor of the steamship and clipper on the waters of the Pacific, and the first great carrier of the commerce between its opposite shores! They named, and noted on their chart, yet did not know our bay of San Francisco. Yearly for centuries they coasted by. A priest or soldier standing upon the deck of this old time ship, might gaze upon a glorious land that overhung the Western Sea; with hills on hills a swelling pile, glowing in sunsets that had gilded them through countless ages. But save in the casual visits of the earliest navigators, we know not that foot of white man yet had pressed the soil of California. The world was busy in commerce and in war.

A despicable type of man, in petty groups, wandered through these valleys, of which the bear was more the Lord than he. No other human tenant occupied the most delightful of the habitations of man, nor had from the creation down.

PURIM BALL OF THE F. H. B. S.—We hear that the Purim Ball came off this time splendidly, and that the neat proceeds of the society amounted to about a thousand dollars.

Some offence was taken at our not giving notice in our last issue. The reason was, as we stated so many times in these columns, that the notices of societies and corporations ought to reach us officially; for we do not know what they wish to see published, and what not. We gave a spontaneous notice of the ball before it came off, as we thought it might be of some use to the society; but omitted the notice after it, as it could but be of little advantage, and since the religious world considers balls objectionable, and no christian religious paper (except the Roman Catholics and that is chastised for it) countenances them, we would not give cause for our neighbours to say that the moral feeling is not so highly developed among us, as among the Christian world, while the fact is, that were we granted by our religious books, or were we as orthodox about sensual pleasures as we pretend to be about less trivial matters, balls would not take place, rabbis prohibit such diversions for many reasons.

The Star of the Pacific and Herald of Reform.—By A. C. Edwards, Esq., Petaluma.—We welcome the first number of the fifth volume of this esteemed exchange, devoted to enlightened christianity. Our worthy contemporary is a zealous laborer in the cause of reform. Still, we must confess in our considerable readings of religious and theological writings, Jewish and Christian, in the uncritical writers, we found satisfaction for our soul; in the critical authors, for the head—one party is as deficient as the other.

culpable should go unpunished because there should happen to be no court of jurisdiction in the locality where the crime was committed. As for what you call the conceit of the rabbies, that "Once an Israelite always an Israelite," you surely cannot refer to what they say in Hebrew, "אִשְׂרָאֵלִי אֲנִי" although he sinneth he is still an Israelite," because that has reference to sinner only not to an apostate. For instance, I am a sinner in violating the Sabbath, eating forbidden food, etc., nevertheless I am an Israelite; but if I were to abjure my religion (which God in his infinite mercy forbid) my not keeping the Sabbath day holy would cease to be a sin, because in the new religion another day is the holy one. Hence "once an Israelite always an Israelite" must have reference to a sinner only, and not to one who abjures the religion. However, I may not fully comprehend the matter, and rely upon you to explain it to enable me to understand it.

Very truly and respectfully yours,  
BEN ISRAEL.

[We do not know who joined the couple in the bonds of matrimony. The act receives no validity from the person who ministers. The fact of marrying a Jewess was adduced to show that the sympathies of the party tended to Judaism. As to "אִשְׂרָאֵלִי אֲנִי," such is merely admissible, not a necessary condition; as to the sentence "אִשְׂרָאֵלִי אֲנִי," we purposely avoided the quotation of which, but states the maxim of the Rabbis: if we are mistaken, let some rabbi correct us. As to bringing matter to a full understanding, religious opinions and decisions generally rest on a number of principles and considerations, which could not, at all times, be conveniently put before a general reader. We admit physicians to give opinion which may be correct, though they could not to explained to everybody not as ainted with the many principles on which the physician acts.]

The Early History of California, in our columns, is very interesting in itself; it becomes especially so on contrasting the general calm, the simplicity of manner and above the truly patriarchal government and the religious spirit that spread from the missions over the whole country, with the present state of agitation, bustle, worldliness and crime. Indeed, had men no other destiny than to tear up the ground in search of gold—an employment excellent in itself, used as a means—to wrangle and wrestle for a piece of ground, to run a continual race after wealth, then we could congratulate ourselves for the progress. But consider man as a moral responsible being, as a religious being, we may yet, in some respect, profit by the example of former ages.

THE GERMANS OF CHARLESTON.—The Germans at Charleston who allowed themselves to be drawn as volunteers among the secessionists, regret the unpleasant fix in which they are—as we see from the German Democrat. It serves them right—they owe something to the Union, nothing to the secessionists. They being liberated from more or less grievous oppression, ought not to help forging chains for an oppressed race.

Our readers will please notice the meeting of Ohebra Bikur Cholim Ukedisha, on Sunday next, as per advertisement in these columns.

THANKS.—Our thanks to Mr. B. Frankenstein, of Stockton, for favors received.



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61 Battery st., near California,

**SAN FRANCISCO.**

**FIRST Premium Again!!!**

BEING THE

**SEVENTH**

**TIME RECEIVED**

**AGAINST ALL COMPETITORS**

**R. H. VANCE,**

Cor. Montgomery & Sacramento sts.

**SAN FRANCISCO.**

HAVING AGAIN RECEIVED THE FIRST PREMIUM awarded at the State Fair for the best ambrotypes and Photographs, it is guaranteed that all who favor me with a call are sure to obtain better work than can be produced at a other rooms in the State. I would say to my patrons that I am now producing better work than ever, at much reduced prices, to conform to the times.

Having reduced my prices more than 30 per cent., no one need hereafter go to second-rate establishments on account of prices.

Instructions given in the art, and stock furnished. Having over \$20,000 worth of Cameras, Glass, Plates, Cases and Chemicals, on hand and on the way, I shall hereafter dispose of them at about New York prices.

**ALBERT KUNER,**

**SEAL ENGRAVER & DIE SINKER**

167 Washington Street, San Francisco.

**NOTARIAL SEALS,** as prescribed by the

law of 1883. Masonic and Official Seals of every description. Ornamental Engraving and Marking at the shortest notice, and at reasonable prices.

DOOR PLATES ENGRAVED TO ORDER

IT IS UNIVERSALLY ADMITTED THAT

**NEWELL'S**

**COUGH SYRUP**

IS EQUAL

To its Advertised Merits.

**PIONEER**

**Paper Box**

**Manufactory.**

**I. CHARLES,**

110 Sacramento st.,

**SAN FRANCISCO,**

Manufacturer of all kinds of Fancy Boxes. Every description of Boxes made to order in 24 hours. Boxes of all kinds constantly on hand.

**NOTICE**

From, and after this date, Mr. Steppacher is our

authorized agent for the "Israelite" and therein.

**BLOCK & Co.**

**CHARLES HESS,**

Dealer and Jobber in

**DRY GOODS,**

**Clothing, Yankee Notions, &c.,**

Sacramento street, above Battery, (2d floor.)

N. B. All orders from the Country attended to with

dispatch. ap9.8m

**L. KING & BROTHER,**

Importers and Jobbers of

**CLOTHING,**

**BOOTS, SHOES, HATS, CAPS, ETC.**

No. 69 Sacramento Street.

**SAN FRANCISCO, CAL**

**PONY EXPRESS.**

THE PONY EXPRESS LEAVES

**WEDNESDAYS**

and **SATURDAYS.**

LETTERS will reach New York in 18 days from S. F.

**J. W. BROWN, Agent.**

CIGARS AND TOBACCO.

**A. S. ROSENBAUM & Co.**  
IMPORTERS OF

**Fine**  
**HAVANA CIGARS**

**TOBACCO, ETC.,**

Corner Clay and Battery Streets,  
**SAN FRANCISCO.**

**PHILADELPHIA BREWERY,**

**SECOND STREET**

Corner of Polson.

**The Best Lager Beer in the State**

**THE COUNTRY SUPPLIED AT THE MOST**

**REASONABLE TERMS.**

**HOELSCHES, WIELAND & Co.**

**L. & E. WERTHEIMER,**

Importers and Dealers in

**CIGARS & TOBACCO**

CORNER SACRAMENTO & BATTERY STREETS,  
**SAN FRANCISCO.**

**Genuine Meerschaum**

**PIPES.**

**A. WASSERMAN & Co.,**

No. 3 Custom House Block, Sacramento street, opposite

IMPORTERS of German and French

**Dry and Fancy Goods, Cigars,**

**GENUINE AND IMITATION**

**MEERSCHAUM PIPES,**

etc., etc., etc.

**CLOTHING, &c.**

**SIMON & DINKELSPIEL,**

Importers and Jobbers of

**FANCY AND STAPLE DRY GOODS,**

**HOSIERY, &c. &c.**

No. 79 California Street,

Corner of Battery and

California Streets, **SAN FRANCISCO.**

**COLMAN BROTHERS,**

IMPORTERS AND DEALERS IN

**FINE CLOTHING,**

Gents' Furnishing Goods,

Sole Leas, Trunks & Valises,

CORNER OF

Montgomery and Washington Sts.,

**SAN FRANCISCO.**

**Jacob Cohen & Co.,**

Importers of

**FANCY, MILLINERY AND**

**Dry Goods,**

86 SACRAMENTO STREET,

**San Francisco.**

J. Cohen, New York. } A Henry San Francisco.

**CONSTINE & FOX,**

**FURNITURE**

**BAZAAR,**

No. 209 Washington street, one door below Peter John

Restaurant, San Francisco.

Also, Carpets, Oil Cloths and Mattings.

Second-hand Goods bought sold or Ex-

changed. All kinds of Furniture and

Upholstery Work Repaired.

First Class LODGINGS.

—AT THE—

**What Cheer**

**HOUSE.**

**San Francisco,**

In great abundance at the LOWEST RATES.

N. B. AN EATING DEPARTMENT will soon be

furnished at the What Cheer House dec7



## BUTCHERS, &amp;c.

## WINCHESTER

**MARKET**  
88 Kearny Str., Bet. Pine  
and Bush,  
SAN FRANCISCO.  
ANSON AVERELL, Proprietor.

The best of Meats and Vegetables supplied to Hotels, &c. on reasonable terms  
Marketing delivered to any part of the City Free of charge.

Mr. S. Isaac, Salesman for the Kosher department.  
Mr. R. Jacobson, Shochet.

## KOSHER MEAT.

**LEOPOLD BREISACHER,**  
**PIONEER MARKET**  
CORNER SUTTER AND DUPONT STS.

Respectfully informs the Israelites that he now keeps Kosher Meat of all kinds, and of the best quality.

**D. WOLF**  
Begs to inform his former friends and patrons, that he has opened a new stand at the

## NEW WORLD MARKET.

at Commercial st., between Leidesdorf & Sansome, here he will be pleased to receive his former customers, and to serve them with  
**PRIME VEAL, MUTTON, BEEF, FRESH & SMOKED.**

Prices the most reasonable.  
All orders promptly executed, and delivered free of charge to all parts of the city.

## Second Street Market,

No. 116 Second Street Corner of Minna St.  
**MOSES DAVIES,**  
**Proprietor.**

THE best of MEATS and Vegetables supplied to Hotels & co. on reasonable terms  
The best smoked beef, tongues and sausages of all kinds.

## WASHINGTON MARKET 59 and 61

**L. MILLER.**  
**BEEF, MUTTON AND VEAL**  
**American Beef.**  
Orders for any part of the City and Country, will be awarded with the greatest promptness.

**מצות**  
I am again baking Matzas for the coming Passover. The article manufactured by me is too well known to need recommendation, I, therefore, solicit all orders as early as possible.

**A. ENGLANDER.**  
No. 29 Natoma Street, or at No. 92 California Street.

**מצות**  
The undersigned has since five years regularly served his customers with an article of Matzoth that secured him their custom; he this year has imported new machines of a superior quality, from New York, by means of which all manipulation of the Matzoth is superceded.

He promises the best quality at the lowest prices.  
His customers will oblige by early orders, particularly those in the country—**E. ADLER.**  
Orders received at the Oriental Bakery, Vallejo street; and the St. Nicholas, and Beckler's Hotel, Sansome street. **E. ADLER.**  
Mr. Judah Martin is Shomer.

## AUCTION HOUSES, &amp;c.

## R. D. W. DAVIS &amp; CO.

## AUCTIONEERS.

SALE DAYS—TUESDAYS AND FRIDAYS.  
At 10 o'clock, A. M.

THE UNDERSIGNED having taken the Fireproof Brick Store on the southwest corner of California and Sansome streets, will continue the Auction and Commission Business, under the name and style of **R. D. W. DAVIS & CO.** Gratefully acknowledging the favors heretofore extended to him, he respectfully solicits a share of patronage.  
**R. D. W. DAVIS.**

## H. M. NEWHALL &amp; CO.

COR. OF HALLECK & SANSOME STS.

## Salesroom,

## Fireproof Brick Building,

Corner of Sacramento and Battery Streets.

**MERCHANTS in the Country** who wish to trust us with their orders, for the purchase of all kinds of merchandise, can have them properly attended to, by allowing us 5 per cent commission.

Our business connection will greatly facilitate our labors, and we can guarantee promptness, cheapness and despatch.

Goods purchased at auction at the same rate,  
**ASHIM & BROTHER,**  
Cor. Leidesdorf & Sacramento streets.

## Card.

## ASHIM &amp; BRO.

ASHIM & BRO., SOL. N. ASHIM & CO.,  
SAN FRANCISCO, NEW YORK.

THE Undersigned, having Established a HOUSE IN NEW YORK, which will receive the personal attention of Mr. SOLOMON ASHIM, would respectfully inform public that they are now prepared to execute all Commissions entrusted to their care, on the most reasonable terms, and from their long establishment in this city, and their thorough knowledge of the markets, flatter themselves they are fully capable of giving entire satisfaction to those who may favor them with orders; at the same time they will continue their

## AUCTION &amp; COMMISSION BUSINESS,

And solicit Consignments, upon which they will MAKE LIBERAL ADVANCES.

## ASHIM &amp; BRO.

N. E. cor. Sacramento and Leidesdorfs sts. de29

## מצות

The undersigned are this year again engaged in the Matzah baking business  
They promise again to furnish a superior article, at the usual prices.

The Matzoth will be prepared with particular regard to Din. The Bakery is quite new, and no other baking is done there during our engagement.

Customers in the country will oblige us by forwarding their orders at an early date.

Orders from City and Country customers will be received at

Messrs. J. Funkenstein & Co.,  
California and Sansome Street.

"Louis Emanuel, Sacramento Street, near Leidesdorf;  
or, at Morris Raphael, one of the proprietors, 225 Bush st bet. Sansom and Montgomery streets.  
**MORRIS ROSENFELD, ISAAC FRIEDMAN & CO.**  
Place for Business corner of Second and Mission street.

## PAINTS, OILS, &amp;c.

**COFFIN, REDINGTON & CO.,** | **RICE, COFFIN & CO.,**  
NEW YORK. | MARYSVILLE.

**Redington & Co.**  
**Wholesale Druggists**  
**San Francisco**

HAVING PERFECTED ARRANGEMENTS through our New York house by which we purchase direct from the manufacturers and importers, we are enabled to offer greater inducements to the drug trade on the Pacific coast, than have ever before been offered. We import in large quantities all the principal leading articles in the drug business, and are prepared to

Supply the Jobbing trade on terms which they will find much more to their advantage than purchasing in New York, in small quantities. To Retail Druggists & Apothecaries, we would say that we have a full and complete assortment of every article required by a city or country dealer; that we guarantee the purity and genuineness of all articles sold from our establishment, and that our advantages in purchasing enable us to sell at LOWER AVERAGE PRICES than other houses. We invite the attention of the

## Grocery Trade &amp; Country Dealers

To our extra facilities for supplying many articles required in that trade. We import.

## ENGLISH SAL SODA

in large quantities, and we have also a contract with the American manufacturers for a full supply.

**Preston & Merrill's and Burnett's**  
**Flavoring Extracts.**

We receive in large lots direct from the manufacturers, and offer them for sale at the lowest market prices.

We also have the exclusive agency on the Pacific coast of **Henry Thayer & Co's Medicinal Fluid**

**Extracts;**  
**Winchester's Syrup of the Hypophosphites of Lime and Soda;**

And the celebrated **GRAEFENBERG FAMILY MEDICINES.**

Particular attention will be paid to the **MEXICAN AND SANDWICH ISLAND TRADES.**

All the popular Patent Medicines received direct from the proprietors.

**REDINGTON & CO.,**  
Drug Importers  
105 and 107 Clay street

## GEO. L. STORY &amp; CO.

Importers and Wholesale Dealers in

## PAINTS, OILS, WINDOW GLASS,

## VARNISHES,

BRUSHES, COLORS, GLUES,

Etc., Etc.

## HAVE REMOVED FROM

105 Clay Street.

To 106 Battery street, cor. Mercantile  
SAN FRANCISCO.

## J. F. COOKES,

Stall No. 15,

## METROPOLITAN

## MARKET.

DEALER IN ALL KINDS OF

## FRUIT.

James Clarke,

No. 31 Metropolitan Market,

DEALER IN ALL KINDS OF

## Vegetables, &amp;c

All Orders delivered at the Houses of Customers FREE OF CHARGE.

**JOHN McDONALD**.....C & F. RUTHERFORD.

## J. McDONALD &amp; CO.,

No. 20 Second Street.

DEALER IN

## CARPETS, OIL CLOTHS,

—AND—

## PAPER HANGINGS,

General Upholstery Goods!

PAINTS OF ALL COLORS

MIXED

READY FOR USE.

## A. KOHLER



## SAN FRANCISCO

No. 178 Washington Street.

FORTY CASES MUSICAL INSTRUMENTS

Just received—such as

## ACCORDEONS, FLUTINAS,

GUITARS, VIOLINS,

## BRASS INSTRUMENTS.

Tamborines, Banjos, Flutes, Clarion, Fiddles, Violin Bow, Bass, Rosin, Bridges, Pegs, Tail-Pieces, Finger-Boards, Tuning-Forks, and all kinds of Musical Instruments and Merchandise.

888 ROMAN STRINGS 4 lengths and 4 Thread.

Fresh every Two Months from Italy.

ALL of these goods will be sold very low to the trade, as they are direct importations from the manufacturers of Europe, and imported in large quantities by A. KOHLER. He will sell them Thirty per cent cheaper than any other House in California; therefore, it would be for the interest of all to call and examine before purchasing elsewhere.

N. B.—Popular sheet music by every store. Toy and Fancy Goods by the case.

## A. KOHLER.

178 Washington Street  
The Wholesale department of this House, is no Sansome street, occupying the whole block from Clay to Commercial Street.

## M. DORE &amp; CO.

Importers, Jobbers and Dealers in

FOREIGN AND DOMESTIC

## WINES &amp; LIQUORS.

Corner of Merchant & Battery Streets.

## SAN FRANCISCO.

## F. STONE,

No. 23, METROPOLITAN MARKET.

DEALER IN

## GROCERIES,

## BUTTER, CHEESE,

CALIFORNIA & OREGON EGGS.

## HONEY, etc.

ALSO A LARGE ASSORTMENT OF

## CONFECTIONERY.

Ladies and gentlemen will please give Mr. Stone a call.

They will find everything satisfactory.

## JAMES HAYES,

MANUFACTURE

AND

DEALER



## MARBLE

Grave Stones.

## Chimney, Table &amp; Counter Tops,

No. 166 CALIFORNIA STREET.

Hebrew Inscriptions executed with precision, and neatness. All work done in the best manner at the lowest prices.

## HENRY MEYER,

S. E. CORNER OF PINE & SANSOME STREETS

WHOLESALE & RETAIL DEALER IN

## GROCERIES,

## PROVISIONS

## WINES &amp; LIQUORS.

ALL ORDERS PROMPTLY ATTENDED TO.



THE HEPSTI-BAH DAY SCHOOL—This school continues steady in operation; the children progress steadily attend regularly, and give general satisfaction.

### Special Notices.

#### RECEIPTS.

Sh. S. F. \$5 in adv. to July, 1861.  
Ga. U. P. Messrs. M. & K., \$5 in advance to No. 238.  
S. Mr. M. Hayman, \$5 to volume IV:26.

#### CHEBRA BIKUR CHOLIM UKEDISHA.

The Regular Monthly Meeting of this Association will be held Sunday next, March 10th, at 7 o'clock, P. M., at the Basement of the Stockton Street Synagogue.

ISAIAH COHN, Secretary.

#### NOTICE.

#### CHEBRA BIKUR CHOLIM UKDOSHA

The regular monthly meetings of this Association will be held every second Sunday in the month, at 7 o'clock, P. M.

By order,

ISAIAH COHN, Secretary.

#### CHEBRA BERITH SHALOME.

The regular monthly meetings of this Society will take place every first Sunday in the month, at Blumenberg Hall, Pine st., near Sansome, at 7 o'clock, P. M.

S. DANIELWICZ,  
Secretary.

### D. I. OLIVER

HAS NOW LANDING AND IN STORE \$170,000 worth of

#### Paints, Oils,

WINDOW GLASS, TURPENTINE, ALCOHOL.

ALCOHOL, VARNISH,

BRURHES, GLUE,

ETC., ETC.,

Which he offers for sale at reduced rates.

#### Paints, Oils, Window Glass

#### DEPOT,

316 and 318 Washington street, (opposite old non bers).  
CAMPHENE DISTILLED DAILY.

חם ושרובע פסח

### D MENDEZ,

#### WHOLESALE AND RETAIL LIQUOR DEALER,

83 Commercial street,

Between Sansome and Battery.

Orders punctually attended to.

### M. Klein,

#### WHOLESALE & RETAIL DEALER

#### IN

#### GROCERIES.

LIQUORS AND PROVISIONS,

252 Kearny Street,

Near Broadway, San Francisco.

Orders promptly attended to and delivered to any part of the City free of Charge.

#### GROCERIES.

The Groceries for Pesach are particularly attended to. The Wines are properly prepared at Los Angeles, exclusively for my House and order.  
N. B. Prices very reasonable.

### REMOVAL.

MRS. S. MARKS HAS REMOVED her MILLINERY ESTABLISHMENT from No. 234 Dupont street, to 617 Sacramento street, where she will be pleased to receive her numerous friends and the public in general.

COUNTRY MERCHANTS WILL DO WELL TO give her a call, and examine her large and assorted stock of Millinery Goods, before purchasing elsewhere.

Mrs. Marks's

#### WHOLESALE AND RETAIL

#### Millinery Establishment,

617 Sacramento street, bet. Montgomery and Kearny streets.

Orders from the country promptly attended to at the shortest notice.

BUY ALL YOUR

PEARLS

....OF....

TUCKER!

כשר

### KOSHER BOARDING.

MY HOUSE, ESTABLISHED SINCE A NUMBER of years, is well known to the community. Gentlemen and families will find excellent accommodations, both with BOARD and ROOMS, at reasonable charges.

פסח I AM PREPARED TO פסח

Accommodate a number of Boarders during the Pesach Holy-days. MRS. A. WARSCHAUER.  
916 Stockton street, bet. Washington and Clay streets.

### J. G. HEIN & SON, N. York

#### LEATHER FINDING DEPOT

No. 124 Kearny street, between Sutter and Post streets Traine's Row Building.

HAVE OPENED, FOR THE ACCOMMODATION of their up-town customers, another Leather and Finding store, where they keep a large assortment of Boots, Gaiters, upper, together with all articles usually kept at the best Leather and Finding stores.

JOHN G. HEIN still continues a Wholesale and Retail Store, corner Washington and Battery streets, U. S. Court Building.

### TUCKER'S HALL.

Consult Health, Convenience, Elegance and Economy.

THE HALL IS SITUATED IN THE VERY CENTRE of the City, on the sunny side (preventing colds), and offering every convenience for Weddings, Balls, Lectures, Concerts, and Parties, Dining Rooms, Dressing Rooms, offering every convenience—even economy renders the Hall highly eligible.

THEO. VOITZEN. GUSTAVUS RIS. C. H. WEBSTER

WOITZEN, RIS & WEBSTER,

### AUCTIONEERS,

AT 217, 219, 221 SANSOME NEAR CALIFORNIA ST.

#### MONDAYS.

Regular Catalogue Sales of American, French and English Dry Goods, Silks, Embroideries, &c.

#### WEDNESDAY AND FRIDAYS.

Catalogue Sales of Clothing, Boots, Shoes, Hardware, and Fancy Goods.

San Francisco, Feb. 25, 1861.

פסח פסח

### GROCERIES.

#### THE OLD ESTABLISHED

#### WASHINGTON

#### GROCERY,

137 Washington Street, bet. Montgomery and Sansome.

The quality of the Goods is known; the Stock very large; the prices are such that no one can find fault.

Particular care will be taken with

#### PESAH GROCERIES.

COFFEE.—If housekeepers would once try the quality the aromatic flavor, of the Coffee from the Washington Grocery, they would certainly call again.

9 lbs of Crushed Sugar for a \$1.

#### Book-Keeping.

An expert Book-Keeper would be glad to find occupation for the whole day, or a portion of his time, on eligible terms.

Enquire at the office GLEANER.

#### Dr. Chas. Bruns,

#### PHYSICIAN, SURGEON, AND ACCO

No. 161 Washington st.

Opposite the Lyceum, above Montgomery street.

### STOCK

### & FIXTURES

#### FOR SALE.

#### THE STOCK AND FIXTURES OF A

DRY GOODS AND CLOTHING store in San Jose.

The store is located in the centre of the business part of the city, and has been established several years. The proprietor wishes to sell out, on account of his departure for Europe. The terms are of the most liberal description.

For further particulars apply to

H. L. ERNST,

First Street

SAN JOSE.

#### LETTERS AT OUR OFFICE.

Mr. S. Stein, as also Mr. Jacob Sturman, may find letters addressed to them at our office, over the Blumenberg Hall, on Pine Street, 3d house above Sansome Street.

BUY ALL YOUR

WATCHES

....OF....

TUCKER!

L. HANSEN,

### SADDLER,

Harness Maker,

—AND—

### TRIMMER,

SECOND HOUSE ABOVE THE S. E. CORNER OF SANSOME & PINE STS. d.27

Attendance in Sickness, and on other Occasions.—A respectable man offers his services as attendant on the sick, and as Shomer with the dead.

For particulars, apply at the office of the GLEANER, on Pine Street, above the Blumenberg Hall, between Montgomery and Sansome.

#### DR. PARK'S

### BALSAM OF WILD CHERRY.

#### AND TAR

A SAFE, SPEEDY, AND CERTAIN REMEDY FOR Coughs, Colds, Asthma, Sore Throat, Bronchitis, Consumption, &c., &c.

#### PULMONARY COMPLAINTS.

Statistics prove that one quarter of all the mortalities in the United States, proceeds in some manner from Diseases of the Lungs. It is frightful to contemplate this mass of corruption, suffering and death. A blossom ripens to fruit, so does a neglected cold or cough terminate in consumption. It is a hard thing to conquer in its later stages—it should be vigorously attacked at first. Many articles of different virtues may alleviate, but

PARK'S BALSAM OF CHERRY AND TAR cures, when any earthly power can.

"INDEPENDENCE, Texas, May 16th, 1858.  
"GENTLEMEN: I feel it my duty to speak in regard to your Medicine. In 1851 I was attacked with a violent cold rapidly running into Consumption. I tried every medicine, and all the physicians I could hear of, without relief, until I hit your Balsam of Wild Cherry and Tar. I was immediately benefited. It has saved my life."  
"Gratefully yours,  
"JOHN Q. SMITH."

"RICHMOND, Texas, May 7, 1858.  
"MISSES. BARNES & PARK: I am having constant calls for Park's Balsam of Wild Cherry and Tar. Those who have used it, speak in the highest praise of its efficacy. Be kind enough to forward me one gross.  
Yours, truly,  
O. H. PETERS."

"ATAWAS, Texas, April 23, 1848.  
"GENTLEMEN: I am a practicing physician at this place about 25 miles from San Antonio. I prescribe Dr. Park's Balsam of Wild Cherry and Tar for Pulmonary disease, with the greatest benefit. I have witnessed several remarkable cures.  
"W. DAVIS, M.D."  
"Su. results are constantly being exhibited in every community."

"Consumption Cured in its Last Stages.  
Consumptive patient, be of good cheer. We bring you joyful tidings of good news. Read! Read!

"HARDONVILLE, N. J. April 20th.  
"I was attacked by a severe pain in the side, in the region of the Liver. I suffered intensely through the whole winter. During all the time I was confined to my house, had a violent cough, raised much bloody matter, and was supposed by myself and others to be in the last stages of consumption. The February following, when apparently my life was at a close, I procured a bottle of Park's Balsam of Wild Cherry and Tar. As soon as I commenced its use, I began to grow better. The soreness of my side grew less, the cough gradually left me, the profuse expectoration and spitting of blood ceased, and my general health became my trade, that of a carpenter, which I have continued without interruption. I will further remark that this remarkable cure was effected by only three bottles of the Balsam.  
Truly yours,  
"THOMAS COZYENS."

This article, so harmonizes with the vital fluids, digests five organs and requirements of the system, as to lift the disease and sooth all inflammation. If used according to directions, it cannot fail to benefit you. Procure the illustrated Almanac of any agent (gratis), and read expansions in full. But loose no time.

"Procrastination is the thief of time" in an awful sense as it shortens existence and hurries the patient from time into eternity.

Thousands are weekly dying whose lives might be saved by the timely use of Dr. PARK'S BALSAM OF WILD CHERRY AND TAR. A few weeks—a few days—make a fatal difference in the progress of CONSUMPTIVE SYMPTOMS.

The chances of success increase greatly with the earliness of treatment. Although Park's Balsam has performed cures in cases seemingly desperate, that are almost miraculous, still it is advisable to take the Balsam on the appearance of the first symptoms.

Sold by Druggists everywhere.  
D. S. BARNES & CO., New York.  
GEO. W. SNELL, General Agent, 130 Washington street San Francisco.

Business of the Gleaner.  
All communications on business, for the Gleaner, are to be forwarded to the new office on Pine Street.

#### COMMUNICATIONS.

As the GLEANER, is not a party paper, we are obliged to open our columns to certain articles which it would have been better of not been published.

BUY ALL YOUR

GOLD ORNAMENTS

....OF....

TUCKER!

### Hephtsi-bah Devotions.

Hephtsi-bah Devotions are held at the Blumenberg Hall, regularly, every Friday evening and Sabbath morning.

#### HEBREW SERVICES.

Friday Evening.—The services of the evening will commence at the usual hour.

Sabbath Morning.—The service will commence at a quarter to nine.

These services are to be held in the Hebrew language. In the evenings the Mishnah and Maarib, and in the morning Shacharith and Mousaphim, also the reading of the Law, and Haphtarath are to be performed in the usual manner, with the assistance of the classes of both the Day School and the Religious School.

#### ENGLISH SERVICE.

Friday Evening.—During the short and rainy season, this service will consist of a short prayer in English, preceding and closing the Ma-arib.

Sabbath Morning.—The English service to the junior classes (using the Hephtsi-bah Prayer Book) will commence at 11 o'clock. Parents and friends are respectfully invited to attend.

Seats free.

We especially direct the attention of parents and guardians to the English service, especially. We have found by experience that they have already exercised a most beneficial influence upon the minds of our children. Devotion is a sentiment deeply seated in the human soul. And from the earnestness of the children, and the effects we perceive, it seems as if we had poured water on a ground which it was much needed.

This service ought to be attended by a numerous congregation of young men and young women.

### Religious Instruction

The Hephtsi-bah School, for Religious and Hebrew instruction, invites all the Hebrew children in this city to attend, regardless of their nationality.

While this School is open, and earnestly invites all children, regardless of pay, it is to be hoped that those parents who are able to contribute towards its support, and beseech to do their duty to their children and to the people.

Sessions.—Daily—except Saturday and Sunday—from 4 to 5 P. M.

Saturdays and Sundays—from 9 to 12 M.

### Day and Play School.

The Hephtsi-bah Day and Play School receives children from four years of age upwards.

Till they reach their sixth year they are treated as are the children in the Play schools; from six years upwards they are, besides the usual branches, instructed in the Hebrew and in the Religious principles.

Particular attention will be paid to the cultivation of the moral, simultaneously with intellectual faculties; an object greatly neglected in modern systems of education.

The School is in session on Pine Street, the upper story of the Blumenberg Hall.

Hours of Session.—Every day, except Sunday and Sunday, from ten A. M. to 4 P. M.—the senior classes are to 5 o'clock.

Saturday and Sunday—From 9 to 12.

### MARRIAGES AT MUSIC HALL

Families who may desire to have the convenience of the Upper Music Hall for performance of

### Marriage Ceremonies.

May procure that hall for the Ceremony at \$25. For the whole day with the convenient dancing with the Dining and Dressing Room at \$25.

Gas and every appertenant convenience included in the above charge.

Notice has to be given a few days previous to the time the ceremony is to take place.

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